

A
S E R M O N

PREACHED upon the
ANNIVERSARY SOLEMNITY

OF THE
HAPPY INAUGURATION
OF

Our Dread Sovereign L O R D
KING JAMES II.

In the Collegiate Church of *Ripon*,
February the 6th. 1685.

By THOMAS CARTWRIGHT, D. D. Dean
of *Ripon*, and Chaplain in Ordinary to His Ma-
J E S T Y.

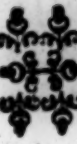
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Mat. xlv.

42.



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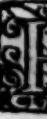
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To my LORD,

T H E

LORD HENRY, EARL OF PETEBORROW.

Groom of the Stole, and First Gentleman of the Bed-Chamber to His MAJESTY, one of the Lords of the Honourable Privy-Council, and Knight of the Most Noble Order of the GARTER.

My LORD,

The Omilies are by our Rubrick (and the Statute) to give place to Sermons, where they may be had; and therefore the Minister who Officiates on the King's-Day, is obliged rather to Preach a Sermon of his own Composing upon the same Argument, than to Read the Homily concerning Obedience to Rulers and Magistrates. This, I doubt not, was chearfully done by Persons and in Places of the greatest Eminency; and we in the Country thought our selves bound to be as Dutiful as those in higher places; as Affectionate to his Majesty's Service, tho' not so Eloquent: And tho' many of Richer Parts, have of their Abundance cast much more into this Treasury; yet Men of Meanest need not despair of His Majesty's Gracious Acceptance; whilst, like the poor Widow in the Gospel, they come to Express their

Matt. xij.
42.

Pious Officiousness to Support his Crown, by their Oblations; tho' they betray their Poverty by the Meanness of them, and shew how much greater their Zeal is than their Abilities to serve Him.

This I did (as well as I could) in His Majesty's Collegiate Church of Ripon; nor is it Ostentation, that makes me Preach it over again from the Press, but pure Charity towards the Cure of the Leprosie of those Rebellious Principles, which every Priests must needs see Tokens enough to discern to be that Plague in the Head, which renders too many among our People so utterly unclean, as that they are only fit to dwell alone, and without the Camp of Israel. And as the Priest under the Law, who attempted the Cure of any other Leper, was by God's Direction to begin at the Right Ear, and from thence to proceed to his Right Hand; so I thought my self obliged to Print what I had Preach'd, that they might handle what they had heard, and be the more perfectly Convinc'd how much it concerns us to Endeavour their Cure, and them to join with us in our Prayers to GOD for the Perfecting it.

The Subject convinces me, how ready some will be to take Offence at the Author and Argument of this Sermon; and tho' I neither fear the Censure, nor court the Favour of Men so disaffected to the Government; yet I thought my self obliged to make choice of such a Patron, as had been a Pattern of Loyalty to others, and was Himself Able and Willing to Protect both; and to maintain that Truth, which hath been the Rule of Your Life: Your Lordships Devotion to Your Prince, and Zeal for his Service being as well known as Your Person. And tho' there be little in this Discourse Worthy of Your Judicious Eye, or Earning; Yet the Cause which it Pleads, being That for which Your Honour hath alwayes expressed so Great a Concern, as to venture

Your

Lev. xliij.
44. vers.
46.

xiv. 14.

DEDICATORY.

Your Life and Estate in it, makes me not Despair of its Acceptance: And Your Eminent and Undeserved Goodness, of which I have had so long Experience, secures my Pardon for Prefixing Your Name to it.

If my Abilities had born Proportion to my Will, it should have been as far beyond, as it now will fall short of Your Lordships Expectations: But my Comfort is, That as it gives me an Happy Opportunity to Testifie my Gratitude for Your former Favours, so there will be a Power in Your Acceptance to make Plainness an Ornament, and to Oblige others to think well of the mean but sincere Performances of Him, who accounts Himself obliged to be, as well as to subscribe Himself,

My LORD,

Your Lordship's,

In all humble Duty, and

Unfeigned Observance,

THOMAS CARTWRIGHT.

TO HIS MOST EXCELLENT
Majesty KING CHARLES II.

THE HISTORY OF THE
REIGN OF
HENRY THE SEVENTH
BY
JOHN HALLAM
ESQ.
OF LINCOLN'S INN
IN TWO VOLUMES
VOL. II.
LONDON:
PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD, 1784.

IN A NEW EDITION, WITH
ADDITIONAL OBSERVATIONS.

THE HISTORY OF THE

REIGN OF

I KINGS viij. 66.

On the Eighth day he sent the People away ; and they Blessed the King , and went unto their Tents joyful and glad of heart , for all the goodness that the Lord had done for David his Servant , and for Israel his People.

WE are now happily Assembled in the Collegiate Church of Ripon, (endowed and conferr'd upon us by the Bounty of our Royal Founder King *JAMES the first*, of ever blessed Memory, in the *Second Year* of his Reign) to Celebrate , according to the Laudable and Religious Practice of good Subjects in former Ages the *Joyful Inauguration of his Grandson*, our Gracious Sovereign Lord King *JAMES the second* on the First Day of the *second Year* of his Reign And we may now remember, with Comfort and Satisfaction to our Consciences, how the *Men of Ripon* (or our *Friends of Ripon*, as they *Ironically* call'd us) were singled out and traduced , not many Years since, by *Julian Johnson* , *Ferguson* , and other *hot-spurs* of the same Faction and Sedition , (who were then carrying on an *Accursed Conspiracy* against the Crown and Church of *England*) and Exposed to the Madness of the People, to be Ridicul'd and Revil'd for our early , and then unfashionable Loyalty , expressed in our Address ; in hopes that they might either have Laugh'd or Frighted us out of our Duty and Religion.

Now that we may testify to the World our unmoveable Steadiness , and the renewed Evidence of our Fidelity to the Crown in all unshaken Principles and Practises of Loyalty ; let us do the proper Work of the *King's Day* in its season.

Let

Aug. 2.
1604.

Let us Bless *God* for the miraculous Disappointments of all the malicious Hopes, and internal Designs of those Blood-thrifty Men, being not only agreeable to their Anti-Monarchical and Anti-Episcopal Principles; but, in truth, inseparable from them. Let us *be joyful and glad of heart, for all the goodness that the Lord hath done for David his Servant, and for Israel his People.* Shew your Love to his Person, and your Zeal for his Government; resign up *your selves* (as you have done *your Charter*) to him, not doubting of a proportionable Favour and Encouragement: and as you have stood to your Prince in his severest Tryals (according to your bounden Duty) so let it not be in the Power of any Discontented Persons whatsoever, to Taint you with the least blemish of Disloyalty.

We want nothing (Blessed be *God* and the King, as to our External State) but what to *wish* for. Do we not enjoy *Peace, Plenty, and Liberty*; nay, and the *Best Religion* in the World? and why then should we disquiet our selves or others, with the fanciful Imaginations and unreasonable Fears of future Evils, for which in reality, there appears no Foundation, but in our own distemper'd Brains? Let us do our Duty, and the King his Pleasure; let us not prevaricate with *God* or him, but be as obedient to his Commands, as *Israel* was to *Solomon's*: Whose *Excellent President* I have chosen to set before you, to Copy after.

A Text which you must needs by this time see, to be proper and pertinent, and such as by the Blessing of *God*, is made very seasonable and suitable to *this Day's Solemnity*: Which, if it had fall'n into the hands of one, whom better Parts and more Leisure had fitted for this Service, might have afforded you a Discourse, not Inferiour to what this great and first Anniversary Solemnity, might teach you to expect. But the happy occasion of our meeting,

nd your own obvious Meditations upon it, will easily
 raw out the Paralel between this People in my Text;
 nd your selves, without the help of a Preacher.

The main Ingredients, which concur to the complet-
 ing the happinels of any Kingdom, you will find to meet
 ere in my Text, *A Wise and Devout King, a Loyal*
and Religious People, and a good understanding between
them.

Solomon takes care to build and adorn the Temple of
God, and the People contribute freely and largely to it:
he brings the Ark of the Covenant into the City of
David, they attended it with all due Solemnity, he e-
stablish'd Religion by a Law, and the People take special
notice of the Honour and Welfare of Religion, under his
government, of the Glory of the Lord filling the House *Vers. 11.*
of the Lord, as a testimony of his owning what the King
and they had done; and of God's hearkning to the King's *Vers. 30.*
and their Prayers in the House, which he in their sight
had newly Dedicated to him. He Honoured God with *Prov. iij. 9.*
his substance, and with the first Fruits of his Increase,
he Sacrific'd Two and twenty thousand Oxen, and an *Vers. 63.*
hundred and twenty thousand Sheep: They were well
pleased with his Royal and Religious Performances, and
his Peace-Offering to the Lord; this was the Joy of their
hearts, and they Feasted themselves with the Remem-
brance of it, to see Holiness and Happiness meet toge-
ther, Piety and Prosperity kiss each other. Solomon held *Vers. 65.*
Feast; and all Israel with him, (a great Congregati-
on) Seven days and Seven days; and on the Eighth day
he sent the People away, and they Blessed the King, and
went unto their Tents joyful and glad of Heart, for all
the goodness that the Lord had done for David his Ser-
vant, and for Israel his People. God hath Blessed us
with a Prince at this time, not inferiour to him in my
text, for his Knowledge and Conduct in Government;

one who hath been brought up most part of his Life, the School of Affliction, which hath wrought *Patience* and *Patience* such Experience in him; such knowledge of Men and Business, that if he do not by Judgment establish this Kingdom, the fault will not be his, but of his own. For we cannot expect, either from GOD or the King, to be made happy, whether we will or no; we may pull down Destruction upon our selves and our Posterity, by the very same methods that we did in our Father's time; we may be Destroyers of our selves, and the establish'd Religion, and make our selves Examples of GOD's and the Kings Justice: But if we will take Example of this People in my Text, the Sons of Zeruiah shall never be too hard for our David, nor will he ever be out of love with us, or our Religion. Loyalty is the King's Joy, the Kingdoms Happiness, and the Subjects Glory; and if all People would be Loyal, the Kingdom could be miserable; I am sure not ours. And the ties of Duty and Gratitude do at this time indispensably oblige us to it, and to give his Sacred Majesty the best assurance we can, that we know our Duty, and that we are firmly resolv'd to Act according to it, as did the People in my Text, *On the eighth day he sent the people away, and they Blessed the King, and went unto their Tents, joyful and glad of Heart, for all the Good that the Lord had done for David his Servant, and for Israel his People.*

In which Words there are Five Particulars observable

I. *Regia populi Dismissio*, the Royal Dismission of the People: *On the eighth day he sent the People away.*

II. *Populi Benedictio Votiva*; the Peoples dutiful Valediction; *They Blessed the King* at parting.

III. *Populi Submissio*; the Peoples ready Submission *They went unto their Tents.*

IV. *Populi Exultatio*; the People's Satisfaction and Triumph: *They were joyful and glad of Heart.*

V. *Exultationis ratio* ; the good Ground, and just Reason of their Triumph : 'Twas *for all the goodness that the Lord had done for David his Servant, and for Israel his People.*

I shall endeavour to Explain and Apply each of these Particulars in its order: The *first* whereof is:

I. *Regia Populi Dismissio* ; the Dismissal of the People; *when*, and by *whom* it was made: *Octavo a septem postremis post solemnitatem die* ; On the Eighth from the latter Seven dayes Solemnity, of the Dedication, or *Encænia*, (such as our *Wake-days*, and *Church-Festivals* are) for in both Solemnities there were Fourteen Days; Seven for the *Dedication*, and the other Seven for the *Feast of Tabernacles*; which began on the *Fifteenth of September*: After the exact Termination whereof, *Solomon* informed the People, then Assembled, from the Eastern to the Western-borders of his Dominions, of their Duty to GOD and the *King*; and having made a Collection among them, to defray the charge of the Sacrifices which had been offer'd; when they had done the business for, and unto which he call'd them, he lets them know, That he was not willing to detain them any longer from their private Employments; and that he dispensed with their farther Attendance, and gave them leave to depart on the Morrow: Which they accordingly did, on the 23. of *September*, with their Hearts as light as their Purses; they carried away little Money, but much Mirth along with them into the Country; and were so far from grudging what they had so piously spent, in GOD's and the *King's* Service, that they gloried in its Acceptance, and thought their Moneys well bestow'd, and their Journey well paid for. The Subjection of the People to their Prince, was then thought as natural as that of Children to their Parents; they never dream't of a *State of natural Freedom*. When he call'd them, they came;

Arab.

and when he dismissed them, they went away. I wish be
 the same *Prudence, Temper and Moderation* had always gat
 been in all our fellow Subjects; then would not that wild mil
 Notion, and seditious Opinion ever have been broached Sov
 among us, That *the King cannot Prorogue or Dissolve be*
his Parliaments (in which his People are Representa- less
 tively Assembled) *till their Petitions be answer'd, and tw*
their Grievances redressed; or that they may tarry till and
they dismiss themselves, and not depart when the King con
 thinks fit and convenient, as *Solomon's People* in my Th
 Text did, with great Submission and Satisfaction; which Ch
 they intimated to the King, when it was his Pleasure to be
 dismiss them, by taking occasion to *bless him* at parting tri
 which was their *dutiful Form of Valediction*, and the me
 Second part of my Text: To wit,

vers. 14.
 & 55.

II. *Populi Benedictio Votiva.* King Solomon Blessed an
 the people both before and after his Prayer; and now Re
 they make bold to let him know, That they will not be m
 indebted to him in any good Offices, and that he shall Le
 not outvye them in such Acts of Piety: They *Blessed hi*
the King, and Blessed are they for so doing, and Blessed O
 are all they that do like them. 'Tis an Excellent thing,
 when in an happy Emulation *the King and his People* do th
 strive, as much as in them lies, to out-bless one another to
 'tis pity that a Contention so Pious as this should fall, or fl
 that any other should arise between them, then who shall so
 contribute most to each others Happinels: For the King's ti
 and People's Interest can never be separated, without in w
 endangering the Ruin of both.

The King laboured their Profit, they his Honour; they to
 received Security from him, he Service from them; he oy
 design'd their Good, they his Glory; he was Bountiful
 to them, they Thankful to him; he Prayed for them, d
 they Prayed for him; he *blessed* them, and they nov
blessed him; as if they mutually contended, who should t
 b

will be forwardest, in the discharge of their trusts and Obligations, *the King or his People*. But tho' he had a Commission from Heaven to *bleſs them*, because he was their Sovereign and Supreme Governour; yet how durſt they be ſo bold as to *bleſs him*, for *without contradiction the leſſer is bleſſed of the greater?* I answer, There is a *two-fold Benediction*, the one *Patriarchal, Miniſterial* and *Authoritative*; and this the King might, but they could not pronounce; they could not give, but receive it: The other *Supplicatory*, and (if I may take up the Word) *Charitative*; and ſuch a *bleſſing* as this, Inferiors may beſtow on their Superiors, which is call'd *Benedictio Votiva*, or *Bonæ Apprecationis*; and ſo *Benedicere* is no more then *Bene precari*, and ſeems to be the pious Reſult of their Gratitude to the King, in their beſt Wiſhes and Prayers to GOD, for his Peaceable and Prosperous Reign over them, in ſuch Common and Religious Acclamations, as *God ſave the King*, which is a Tribute of Loyalty and Thankſgiving, which all his Subjects owe him; *Agentes Gratias propter Opera quæ feciſſet*, & *Orantes Solomonem longævo tempore regnare*.

Interlin.
Gloſſ.

It was not it ſeems the Religion of thoſe times to *Curſe the King*, no not in their Hearts, but to *bleſs him*: not to Censure his Actions, upon the bare Credit of the flying Reports of Light-headed and Diſaffected Perſons (which are always full of Uncertainty, and many times of Malice:) Not to quarrel with him, because he will not ſuffer them to take his Sword out of his Hand, till they could be ſtrong enough, by his own Conceſſions, to cut off his Head with it: Their was no *ſpeaking evil* of *Dignities* no petulant Girding at their Superiors, no looſe Lampoons, no bitter Invectives againſt them; they neither diſpiſed them themſelves; nor tempted others to do it, that they might in time deſtroy them: For they know that *Shimei's railing* would end in *Sheba's Riſing*; that

De-

Psal. 39.
30.

Detraction was the ready Road to Sedition, and accordingly *Slandering of the Footsteps of God's Anointed* was join'd with *Blasphemy against God*. They durst not think any Evil of him, much less desire any the least Evil to befall him; but as *Jacob blessed Pharaoh* (who was none of the best Princes, nor yet his own Prince), so did they conceive themselves, much more indispensably oblig'd to *bless their Solomon*, their Wise, their Religious and most gracious Sovereign. And I heartily wish that the Generation of Vipers, who have spit out so much of their Venom against Authority in our Age, would *bring forth fruits meet for Repentance*, lest *Cham's Curse* come upon them, for *not hiding their Fathers Nakedness from the Scornful*. Will you be led by none but those Vile Men, who have nothing to render themselves considerable, but by being troublesome? Are you resolv'd to have no *prudential regard* to the present State of Affairs? Will you neither be reconciled to his Majesty, nor his Friends, till they are of *your complexions and perswasions*, tho' Subjects as as Loyal as your selves? If the old *Pharisaical Leaven* of Acrimony and Sourness were purg'd out of your Hearts, you would be of more amicable, charitable, meek and quiet Dispositions; nor would you suffer your Zeal to be such a *Cormorant*, as to devour your *Charity*; nor to grow so fierce, as to fly upon every thing, which Custom and Education hath not rendred familiar to you? Will you not suffer others patiently to see with their own Eyes? Or must you needs be angry with them, for not being Wise enough to be of your Opinions? Will you fly in your Neighbours Faces for every Trifle? Nay, in his Majesty's Face too, if he favour some few of them, of whose good Services he hath had so long Experience, because they are not of *your Perswasions* in all things? Is it not possible for Men of *two minds*, to be of *one Heart*? Cannot we carry it fairly and amicably, with Meek-

Meekness and Innocence towards them, with whom our Principles do not incline us to be so free and familiar? *Divinity* is no Stranger to *Humanity*; it Tolerates what it cannot Remedy, and the most Christian Man will be the most Complaisant to his Brethren; he will give no unnecessary Provocation, nor will he move any needless, or endless Controversies: There being a great many truths of so small Importance, that a wise and good Man will part with them all, for a Grain of *Charity*. Hath not the Incontinency of disputing rather divided, than reformed the Church? And would not our Congregations be more edified by a *Catechism* than a *Controversie*; and a Minister of the Gospel be better employed, in approving himself to be a Christian, than in proving the Pope to be Antichrist? 'Tis *Practical Divinity*, of which there is no dispute, that must bring us all to Heaven. Have you no value for the Gracious Character which his Majesty hath given, of the *exemplary Loyalty of the Church of England*? Or are you grown such Children, that if you may not have every thing that you fancy, you will throw away every thing that is offer'd you, and fall out with your Meat, and the Father of the Country under whose Protection you Eat it? Does not this favor of the old *Presbyterian Temper*?

Let me Conjure you all, who hear me this Day, by the Respect which you owe to the *Truth of the Gospel*, to our *Mother the Church of England*, to the *King*, whose *Day* it is, that you now Celebrate, to the *publick Peace* without, and the *private* within you, *If it be possible, and as much as lyeth in you, to live peaceably with all Men. Follow after the things which make for peace*; go along with them, as far as you can, with Truth and Charity; and where you part, let it be like Friends: So shall we *edifie one another in our most Holy Faith*; make the Pleasure of his Majesty's Government, abate

Rom xij.
18. xiv. 19.

1 Tim. ij. 2. abate the Burden of it ; and *lead quiet and peaceable Lives under him, in all Godliness and Honesty*, as did this People in my Text, under *Solomon* ; whose *dutiful Submission to him*, is the next thing to be consider'd, and recommended to your Imitation, to wit ;

III. *Populi Submissio* ; *They went unto their Tents*. They knew 'twas fit for them to depart, when it was the King's Pleasure ; but yet to tarry, till it were so : They resolved not to continue longer, nor yet to leave Him sooner : They would have been glad to have enjoyed the Blessing of his Presence longer ; but having receiv'd his Commands to be gone, they departed, and *went unto their Tents*, every Man to his own Habitation, without any Dispute or Regret, to abide in his Calling to which he was call'd, as a Member of the Common-Wealth ; to meddle with nothing but his proper business, and left the Administration of Religion to the Priests, and the Government of the Kingdom to *Solomon*.

Not from the Court to the Camp ; not from waiting on him, to war against him ; but from the Temple, to their Tents. For St. Paul says, That *Kings are*, not by God's Sufferance, but *by his Ordinance* : and therefore, even supposing them never so bad, they are never to be resisted. You may take up the Buckler of Patience ; but you must not take up Arms against them : for Rebellion is such rank Poison to the Soul, that the least Scruple of it is *Damnable*, the very Intention of it in the Heart is Mortal.

Our Religion will never suffer us to dispence with our Loyalty, to serve any Worldly Interest or Advantage, no not for its own Defence. It sets the Crown fast and easie upon the King's Head, without Catechising him : For be his Heart inclinable to any Religion, or none, it leaves him no Rival ; none to Insult or Lord it over him : It disclaims all *Usurpation*, *Popular*, or *Papal* ;

neither

neither Pope nor Presbyter may controul him; none but the great God, the only Ruler of Princes, can over-rule him; to whom 'tis his Duty, Glory, and Happiness to be Subject. Tho' the King should not Please or Humor us; tho' he should rend off the *Mantle from our Bodies* (as *Saul* did from *Samuel*;) nay tho' he should Sentence us to Death, (of which blessed be God and the King, there is no danger;) yet if we are living *Members of the Church of England*, we must neither open our Mouths, nor lift up our Hands against him; but Honour him before the People and Elders of *Israel*. We must imitate *Jeremiah* in Prison; *Daniel* in the Lions Den; *Amos*, struck through the Temples; *Zachariah*, Murder'd between the Torch and the Altar; our blessed Saviour, living under *Herod* and *Tiberius*, and Crucified under *Pontius Pilate*; His Disciples, under *Caligula*, *Claudius*, *Nero* and *Domitian*; *Christian Bishops*, under *Heathen Persecutors*; none of which ever Revil'd their Princes, or Resisted them.

Who questioned *Saul* for slaying the Priests, and revolting to idolatry? Who questioned *Joram* a Parricide, and Murderer of his Nobles? Or *Joash*, for his Idolatry, and slaying the High-Priest? Did the *Sanhedrim* do it? Who questioned *Theodosius* for Murdering Six thousand Innocent persons? Who questioned *Constance*, *Valens*, or *Julian the Apostate*? Who traduc'd their Persons, or Dignities, or offer'd them any tumultuous Affronts, or Remonstrances? So that unless we, in these latter days, do understand the Mind of God, better than the Jewish Church, and the Primitive Christians did; we must not ask our Prince, why he Governs us otherwise, than we please to be Govern'd our selves. We must neither call him to account for his Religion, nor question him for his Policy in Civil Matters; for he is made our King by God's Law, of which the Law of the

Rom. viij.
28.

Land is only *Declarative*: 'Tis *God alone* who can take Vengeance of him, if he does amiss; and propostion Punishments to his Person. Upon *his Providence* are we oblig'd to depend, who never fails to help Religious Men and Kingdoms in their Distresses, and *makes all things work together for their good*. But I need not plead for Submission unto *evil Kings*; since *God* of his infinite Goodness hath bestowed *so Good and Gracious a King* upon us. Who tho' he be not of *our Religion*, (had we but thankful Hearts to acknowledge his Favours) his Kindness is as great to us, as if we were of *his*: For he is not a *Nero*, but a *Constantine the Great* to us.

The *Jews* say, That the *Keys of the Temple* were not hung at the *High-Priests Girdle*; but laid every Night under *Solomon's Pillow*, as belonging to his Charge. To establish Religion by a Law, is the King's Province: To uphold, and maintain the Church, and her Legitimate Children; this he hath freely undertaken, beyond our Expectations, (if not Deserts:) And if he be not so good as his Word, at last, I pray *God* the Fault be not *ours*.

Zeel. viij.
4.

The *Ark of God* was not *shaken*, as many fear'd it would have been, at the Death of our late Gracious Sovereign Lord, King *Charles the Second*; but continued steady without the least Commotion. No Cry in our Cities, nor Complaining in our Streets, no Tears but those of Love and Loyalty: The Lord is still with us, and hath sent another Gracious King over us; and the *presence of God's Ark* is once more secured to us, even in *Verbo Regis* in the *Word of a King*, which is as Sacred as his Person, and as currant as his Coin; for in *his Word*, there is *Truth*, as well as *Power*: And those early and most gracious Assurances of his Princely Piety, and undeserved Goodness towards us, made in his *Privy Council this time Twelve-month*, have been still renewed, repeated and multiply'd to us, in despite of all our Ingratitude; which

would

would make a passage to Men's Hearts through *their Brains*, (if they had any) and teach them; first to admire his Goodness; then to be confident in it, and thankful for it; and to say as *Mephibosheth of David*, *My Lord the King is an Angel of God: Do therefore what is good in thine Eyes*. Was he ever worse than his Word to any Man? Or what ground hath he given any of us, to apprehend that he ever will be so? Who was ever so exceeding tender of his *Honour* as he? so *Just* to all; so Kind beyond example to his Friends and Servants? How can we ever trust our Lives and Fortunes in safer Hands than his? He hath done more, than ever any of us durst ever venture to look for, to give us Confidence in him; enough to puzzle our Understandings, as well as our Gratitude: And how can he give us *better security* than he has done? Shall we suspect him without cause, or remain dissatisfied, when he hath given us the best Security that our Cause admits of? Or quarrel for more, when we have *enough*? Or how can ever hope to be the better, by provoking him, in whose Pleasure we are so Happy? Why should we endanger the losing of those *substantial blessings* we have, by *snapping at the shadow*, which we can never catch, and doth not belong to us, if we could? To suspect our Prince, where we cannot help our selves, is of all Fears the most unreasonable. 'Tis not safe, by Insolence and Peevishness, to provoke a meek and merciful Prince, to Severity and Rigor. Princes must not be upbraided with their Promises, much less threatned and menac'd with audacious Expostulations, if they do not perform them; for their Promises are *Donatives*, and 'tis Reason the *Doner* should have the *explaining* of his *own mind*; when they to whom he promised it, owe it chiefly, if not only, to his Grace and Favour. 'Tis therefore our *Interest*, as well as our *duty*, to use our King with all the *submissive Intreaties* imaginable: Irreverent Re-

proofs not becoming Subjects to their Sovereign.

And how can we declaim enough then against those Jugling Hypocrites among us, who talk of nothing but their *Zeal for Religion*, whilst they design nothing but *Rebellion*? Who, to get a misunderstanding between the King and his People, use all the Black Art and Industry, which quick-sighted Malice can teach them, to Poison the unthinking People with strong Suspicions of his Majesties *Truth, Honour and Justice*? We must be wanting to our *Religion, King, Church and State* if we should tamely suffer our People to be seduc'd into such *groundless Fears and Jealousies*; and not tell them, That Profligate Wretches, did not transgress all the bounds of *Truth, Reason and Modesty*, they could not possibly render *him suspected*, much less *odious*; and that if their Impudence were not equal to their Malice, they could never make such false and scandalous Reflections upon his *Person and Government*; as they daily do. They would make us, That we are upon the very brink of those Dangers, which Wiser Men cannot see; and complain of those Grievances, which no body feels or suffers. Did our *Religion* ever Flourish more than now? Were we ever more Considerable either at Home or Abroad? Would you tain see another *Rebellion* spring out of the Ashes of Two last; if not fit still, *Trust God and the King*, let them Govern the Kingdom, and be thankful to his Majesty for *keeping such Guards about him*, as may be a *Terror to Evil doers, and a safeguard to them that do well*. Consider well, Whither the greatest Sticklers for the *Church of England* at this time, be *most conformable to it* themselves; whither they themselves are obedient to the *Civil and Ecclesiastical Laws*, which they seem so Zealous to maintain that they fear we shall all be undone, if any one of them be broken. Take heed there be not *Anguis in Herba*. Look well about you, before you

Rem. xij.

3.

you *leap* into their Snares. May not a *Private Subject*,
 by their good leave, break *Twenty Laws* with less Noise,
 than their Sovereign *one*? Do, not they act like Men,
 who have a design to beget a Misunderstanding between
 the King and his People, and hope to gain something
 of both; if they could inflame the Crowd into an Insur-
 rection? Do they not long to set the Kingdom on Fire,
 to warm thir own Fingers, and to enrich themselves, as
 some once did, with the Spoil and Plunder of their Neigh-
 bours? Will you tamely suffer them, to pull down the
 goodly Fabrick of Church and State, to mend their own
 Fortunes, which are as desperate, perhaps, as their De-
 signs? And will you venture the *spoiling of all*, in hopes
 of *mending* yourselves in *One circumstance*? Did not God
 ordain *Adam* to rule over his Wife, without giving her,
 or her Children, any Commission to *limit* his Power?
 What was given to him in *his Person*, was also given to
his Posterity; and the *Paternal Government*, continued
Monarchical from him to the Flood; and after that to the
Confusion of Babel, when Kingdoms were *first erected* Gen. x. 10,
 and planted over the Face of the Earth: And so what 11.
 Right or Title the People can have, or what *Commission*,
 either of *limitation* or *mixture*, to restrain that *Supre-*
macy which was as *unlimited* in *Adam*, as any *Act* of
his Will, (it being *due to the Supreme Father-hood*;) or
 from what time it commenced, the *Scripture* no were
 tells us. Where is the *Peoples Charter* extant, either in
Nature or *Scripture*, for invading the Rights of the Crown?
 Or what Authority can they have from either, to intro-
 duce their Devices of presiding over *Him*, whom God
 and *Nature* hath set over them? Nay, how vain and
 void of Sense, are all these *popular Projects*? Who can
 set such bounds to *his Prerogative*, as to *impose Penal-*
ties on him; if he exceed, or put those *conditional Limi-*
tations in Execution? Nor can the *King himself* divert
 him-

himself of *his Supremacy*, or discharge his Subjects of *their Allegiance*. And if any *Monarch* will be so free hearted, as to lay down his Lawful Power at his Subjects Feet; if he will throw up that Commission, which he had from God, independant of any other, and take a New one from his Subjects (as some Inferior Magistrates do from him) *quam diu se bene gesserit*, or *durante bene placito populi*, during the pleasure of our Sovereign Lord the People; he forgets that it was a *Divine Hand* coming out of the Clouds, which set the Crown on his Head; and that when there was but One good King upon the Face of the Earth, (only Solomon,) their Original was deriv'd from God above, and not from the People beneath. For 'twas God himself who best knew it, that said, *By me Kings Reign.*

Prov. viii.
15.

Be their Religion, and Administration of their Office what pleases them; they are of GOD's making, and must not be of the People's marring.

Our King comes to his Crown by *lineal Descent*, from the Loins of our *David*: He is no *Alien* or Stranger to the Royal Race; nor does his *Promotion* come either from the East, or from the West: But 'tis God who hath set him over us; with his *Holy Oyl* hath he anointed him, and set him on his *Father's Throne*. 'Tis to God's Grace alone, that we owe our King; and by the *Royal Concessions* of him, and his *Ancestors*, do we enjoy our *Liberties* and *Properties*: And the Duty of *Subjects* to their *Princes*, of *Servants* to their *Masters*, and of *Children* to their *Parents*, is obliging to them, tho' they never swore to do it; for 'tis not the Result of *Christianity* or *Policy*, but a *principle of Nature*, which *Religion* does not alter, but establish. Tho' *Darius* were an *Alien*, and an *Enemy* to his Religion, compelling to *Idolatry*, and kept the People of God in Captivity as *Slaves*; yet *Dante* paid him the Homage of a good Subject, after he had

been

been shut up in the Lyons Den. He acknowledged him to be his King, and Honour'd him accordingly; O King live for ever: And the *Primitive Christians* wished Julian himself, length of days and prosperity. Dan. ij. 24.

And as our Religion is not *Evangelium armatum*, nor will suffer us to rise up against our King, *Vi & Armis*, not to be done without the Violation of *all the Laws of God and Man*; so neither shall we ever have occasion to do it, as they had *Precibus & Lachrymis*, those Pious Weapons, with which the *Primitive Christians* overcame the Tyranny of their Persecutors: For the King's Heart is in the Hand of the Lord; and he who can turn it whithersoever he will hath inclined it hitherto, (and I trust will always do) to the Protection of the Church of England: Wherein we have his *Royal Word* for our Security; and if that be not sufficient, to allay Mens Fears and Jealousies, I know not what will. We can appeal to his Sacred Majesty, how we adher'd (as became us) to his Right for Conscience-sake; tho' against that, which some short-sighted Politicians, and worse Christians, would have made us believe to have been our Intrest: We cannot but glory in the Reproaches and Injuries we sustain'd, on his account, from the Out-rages of the Mobile. He is of too generous and gracious a Nature, to use the Power which God hath given him, to procure their Ruine, who were alwayes ready, and ever will be, to do their best to prevent his. And therefore the *Venient Romani*, the groundless jealousies of Popery's coming in, which alarms the Rabble, shall not be such a *Scar-crow*, as to fright us out of our *Wits and Religion*; nor shall it ever exasperate or enrage us, to do any thing that is wicked upon the apprehensions of it; nor to abandon our *Loyalty, Justice, and moral Honesty*, to prevent it. For it would be a Contradiction to maintain, advance, or establish Religion upon the Ruines of Justice.

Justice, which founds all Religion; nor must *God's Ordinance* be secured in one point, by endangering it in another.

No doubt but the King will gratifie his own Perswasion, without any severe and cruel Methods on the other hand; for he naturally abhors *Sanguine Sacrifices*: Upon which consideration, he hath been pleased, by *his own Royal and voluntary Declaration*, to renew and confirm to his Subjects, the best *Magna Charta* that ever they had: A *Blessing obtained without a Rebellion*, and which calls for a suitable Veneration and Return from his People. He knows, that *ours is a Religion*, that hath always asserted the *Rights of the Crown*, with Life and Fortune: And how chearfully the Members of it, have spent their Blood and Treasure in *his own, his late Majesty's, and his Father's Service*: And how they stand affected to *his Prerogative*, upon which they know all popular *Encroachments* to be as fatal, as *Inundations* of the Sea: And that *loose Reins*, cast upon the Neck of a *resty People*, will teach them a trick to *throw their Rider*, till none can sit them: And that none can live in the *Communion of our Church*, who does not solemnly renounce all *Rebellious Principles and Practices*, and disclaim all *Usurpations* whatsoever, upon *Sovereign Powers*. He can never be over-ruled, by any *designing Men* (of what perswasion soever) to put off his own generous Nature, and innate Kindness to his Old Friends: He is very well content, we should be as Faithful to *GOD*, as we are to *Him*; as true to *our Religion*, as to *our King*: *GOD* Preserve and Prosper him for it.

Alas! We do but flatter our selves, if ever we hope to be Govern'd, without that which is commonly call'd an *Arbitrary Power*, (let the Word sound never so harshly:) The only Question is, *Who shall have it?* Whether it shall be in the *King*, or the *People?* In one or many?

And

And the Denial of *necessary Powers* for the safety of the Kingdom; which (call them what you will) are the *Regalia*, the *Inherent Rights of the Crown*; for Fear of Mis-Government, is the ready way, to lose all the Fruits and Benefit of Government it self, for want of those powers to support it. For 'tis impossible for any Common-Wealth to subsist, without that dreadful thing, call'd *Arbitrary Power*; (if by *Arbitrary* you mean, as I do, *Supreme* and *Absolute*.) True it is, That if *this* be vested in one, the People are over-apt to call it *Tyranny*; but if in many, they are pleased to christen it, by the glorious Name of *Liberty*: Tho' if *Tyranny* consist not in the abundance, but *abuse* of Power; not in the *uncontroulableness*, but *unreasonableness*; not in the *exercise*, but *excess* of it; it will be as unjust and *Tyrannical* in them, as in him, so to use it: Nor are *Common-Wealths* more secur'd from this sort of *Tyranny* than *Monarchies*.

Our own *Statute Laws* acknowledge, That our King ^{16.R. 2. 5.} is *subject to none but God*; and that he hath an *Imperial* ^{25.H. 8. 21.} *Crown*; and they call his Kingdom an *Empire*: And by ^{24.H. 8. 12.} the *Common Law*, the King is neither *inferior* to the *Three Estates*, nor *co-ordinate* with them; but is *Major Universis*, as well as *Singulis*; Greater than *all* of them, as well *collectively*, as *singly*. The *Parliament* doth but *propound*, *prepare*, and *present* the Project of the Law; 'tis the *Royal Stamp* that makes it one: The *sole legislative Power* is lodg'd in the King; and to him (saith *Bracton*) belongs the *Interpretation of all Laws*, when made; (not in *plain Cases*, but in *New Questions*, and *Emergent Doubts*;) Of which the King was the *first*, and must be the *last Judge* too: For if the People be Judge, he is no *Monarch* at all; and so farewell all Government.

There is no State, in which there is not an *ultimate Judicature*, which is not to be accountable; and *Queen*

Lib. 1. de
Rep. c. 8.

Colt and
Glover a-
gainst the
Bishop of
Litchfield.

Elizabeth used to say, That she was to be accountable to none but God: Nor did the Protestants call this Tyranny, or Arbitrary Government, in her Days: And therefore let not the *Dragon's Tail* pretend now to lead the Head, least after much fruitless Toil, it draw the Body of Three Kingdoms into the Ditch. Things are not always in themselves, as they appear to us: We see them but on the Dark-side; the King hath more Wisdom than to lay open the *Arcana Imperii* to us: And if an *Implicite Faith* be due to the meanest Artificer in his own Art, how much more is it due to the King in the profound secrets of Government? His Actions are manifest, but his Reasons seal'd up in the Cabinet of his own Royal Breast. And if Bodinus says true, A Sovereign Prince may Derogate to the Law, which he hath promised or sworn to keep, if the equity thereof be ceas'd, and that of himself, without the consent of his Subjects. Suppose there were a Law, That the People should pay no Taxes, or Contributions to the publick Good, but what every Man himself pleas'd; or that none should be pressed to fight against a Common Enemy; this would look like a Glorious State of Liberty indeed, through a pair of popular Spectacles: But if the King, who is the best Judge of publick Necessity, should see this, would presently ruin his Kingdom; he were not true to his Trust, which God hath reposed in him; if he should suffer them, to keep their Money, for his and their Enemies to make merry with, and not call them, both in their Purfes and Persons, to defend him and themselves, against such Invasions. So that the King may, it seems, make use of his Prerogative, as God does of his Omnipotence, upon some extraordinary Occasions: For as my Lord Hobart well observes, The Statute Laws are made to ease him of his labour, not to deprive him of his Power; and that he may make a Grant with a Non obstante to them: And indeed the Power of Dispensing with

par-

particular Laws, in some Emergencies, is such a *Lex Co-*
rona, such a *Prerogative*, without which, no Kingdom
 can be well Govern'd, but *Justice well be turn'd into*
Worm-wood. For there never was yet, nor ever will be,
 any humane Law, fram'd with such exact Skill and Poli-
 cy, that it might not, on some occasion or other, be
 burdensome to the Subject, and obstructive to the publick
 Good of the Common-Wealth: There being particular
 Cases and Exigencies, so infinitely various, that 'tis im-
 possible for the Wit of Man to foresee or prevent them.
 And therefore in all Government, there must be a *power*
Paramount to the *written Law*; and we have good rea-
 son to Bless GOD, that this is lodg'd but *in one*, and in
 him whom he hath set over us, to be *his Vicegerent*; by
 whose Authority, they who break *the letter of the Law*,
 in pure Zeal and Loyalty, to serve the ends of Govern-
 ment, and to uphold the *Crown* on the right Head, that
 does and ought to wear it; may be *releiv'd*, and *pardon'd*,
 and *rewarded* too. Suppose a *Statute-Law* made in Heat,
 when the Nation was in a great Fright and Ferment, and
 upon the false Suggestions and Depositions of them, who
 were afterwards judicially convicted of being Perjur'd Vil-
 lains, should happen to run the Kingdom into one Mis-
 chief, out of pure Zeal to avoid another: Or suppose it
 should rob the King of his Rights of Government, or his
 subjects of their Birth-right; or incapacitate them to serve
 him, (as by Oath and Duty bound,) even to the Quel-
 ling of an Invasion; or open Rebellion, which he could
 not do without their help: Must the Kingdom be consum'd
 in a general *Conflagration*, as the greatest City of it once
 was, by Law? If *Contra Hostem Publicum quilibet Homo*
Miles, be as true as it is a Common Maxime, That every
 Man is in Commission, to suppress a publick Rebellion;
 then why such an Out-cry, as if we were all undone, or,
 might be so by force of *Popish Arms*? Why should Pro-

testants only be at Liberty, to spend their Blood for the King and Kingdom's Safety, and *the Papist sit still*, and look on? Or why may not *the King suspend such a Law* when there is *Hannibal ad portas*, as the *Diseases of State* and the various Exigences, and posture of Affairs require and *his own Prudence* and Discretion shall direct him, or invite him to it? I do not see *what irregularities* might not be fairly excused in such Exigencies, by that *Supreme Law of Necessity*, which bears down all Transgressions.

The King hath indeed promised *to Govern by Law*; but the *safety of the People* is an Exception, implied in every *Monarchical Promise*: Nor must Policy, or Popularity prevail against Piety. And I am afraid, that some of them who object this so smartly against the King, have forgot how many *Statute-Laws* they themselves have broken and never yet call'd to account for them: For which they have reason to bless God and the King, and to be so very well pleased with his Clemency to them, as not to grudge others, to be sharers with them, in the like Indulgences. We enjoy enough, and we have no reason to desire that Men, of as unquestionable Loyalty as our selves should be *starved*, because they are not of *our Religion* when we neither deny them to be God's *Israel*, nor the *King's People*: We do not say, That the *Church of Rome* is not a *True Church*, tho' we affirm it to be a *corrupt one*; we like their *Body* well, but not their *Ulcers*; nor have we left Them, but their *Errors*: 'Tis the same *Naaman* and he a *Syrian* still; but *Leprosy* with them, and *Cleaned* with us: Which we speak, not out of *censure*, but grief for we *pitty their Errors*, *pray for their Conversion*, and long for a *Re-union*, upon Terms of *Faith, Truth, and Charity*: Nor indeed: were we *Catholics*, or *Christians*, if we did not. And that the King may be convinc'd, that we do it from the bottom of our Hearts. Let him see, that we envy none of *his Perswasion*, and

Expressions or Marks of his Royal Favour, which he thinks fit to confer upon them; and that *our Eye is not Evil, because he is Good.*

We live, I know, in an unhappy Age, wherein every Man is made to pass for a *Romanist in Masquerade*, who will not be a *bare-fac'd Rebel*; He must break all the Ties of *Faith, Truth, and Justice*, and tamely subjects all the Laws of God and the King, to the imperious Dictates of some sly popular Incendiaries; or else he is condemn'd without Mercy, for a *Betrayer of his Country*, and one who is willing to part with his *Birth-right, Privileges, and Religion.* But I have not so learned Christ; nor am I afraid, or ashamed of any Nick-Names, that shall be given me for doing my Duty. A good Conscience never wants courage; nor does the Owner of it care more, what Men say, than what they dream of him, when he discharges it. And my Prayer to God shall alwayes be, That the People of England (those especially committed to my charge) may prove themselves as *Loyal*, as did the People in my Text: Who left the Government of the Kingdom to Solomon, and went unto their Tents, joyful and glad of heart; which is the Fourth part of my Text; to wit,

IV. *Populi Exultatio*; the People's Triumph; they were joyful and glad of heart. The Wise-man tells us, That there is a time to Weep (for the sins and sufferings of our selves and others; and such was that, which we celebrated on Saturday last) and a time to Rejoyce, (for the light of God's countenance list'd upon us and our Relations:) For this, we never had a more seasonable time, than that which gives a Being and Authority to our present meeting. Which affords us as much reason to rejoyce, as the People in my Text had: Joy being an *Eccho*, a Religious *Repercussion*, arising from the enjoyment of God's Mercy; and a fulness of joy, a dutiful *Correspondence*

dence to the fulness of God's Mercy. Our returns must be answerable to our receipts. Nor will true Gratitude, be either sullen, or silent: If God gives us an Harvest of Mercy, he expects a Tithe of joy.

The People in my Text thought themselves infinitely happy, that they had been any wayes servicable to their Sovereign's satisfaction: And his gracious acceptance of their performances, fill'd their Hearts so brim-full of Joy, that it ran over at their Mouths; as it is expressed in the Fifth part of my Text: To wit,

V. *Exultationis Ratio*; The just Cause of their Triumph which is also the cause of our present Assembly; *All the Goodness which the Lord hath done for David, and for Israel his People.* God's Goodness is never entertain'd, as it ought to be, if not with Joy and Gladness of Heart; the very end, at which his Benefits aim, being to make glad the Hearts of Men. And if such strong Cordails as these, which are now Administred to us, will not revive our drooping Spirits, and make the Life of joy return into our Hearts; 'tis because we are dead in Trespasses and Sins. Either we are not sensible of his Favours, or think them not worth our Regarding; if we strive to smother them, and will not give our hearts leave to inlarge upon them; as the Jews here did, who were truly sensible of what great things the Lord had done for their Nation, and how little they deserved them.

I. Regi. The first thing at which they seem'd so transported, is for the Mercies of God shewn to David, in Himself, and in his Posterity; to Him, and to his Son Solomon, who succeeded him; to whom he had given such an extraordinary Gift of Wisdom and Understanding, as no meer mortal Man could plausibly pretend to: For which his People do not force a smile in their Faces, but their Joy was Real and Cordial; it kept their residence in their Hearts. Not like some in this Kingdom, who

were

were never more merry, then at his *Majesties Afflictions*; and yet now, upon the Turning of the times, fashion themselves to shew a *Mirth* (as well as they can) from their *Teeth outwards*; and pretend to be affected with Joy for that, which (if their former Words and Actions are to be credited,) is their *greatest Grief*, that they are not able to hinder: They are now *Joyful*, as they were before *Loyal*, only *Hypocrisy*. But tho' the King and People may, God is not to be deceived; he searches the *secret Corners of your Hearts*; and if this *Days Joy* be not rooted there, he will never accept it.

As your *Satisfaction* is, so will your *Rejoycing* be: Joy being but an Expression of that Pleasure, which we take in the Enjoyment of what we intimately wish'd for: And if we understood either our *Duty* or our *Interest*, our *Necessities* or *Convenience*, must needs centre in the happiness of our *Gracious Sovereign*, which is *Essential* to our own. For unless God's *Goodness be shewn to David his Servant*, *Israel his People* must never expect it. And therefore, when they alledg'd the Cause of their Joy; they give the *King's Happiness*, the Pre-eminence which it ought to have, and assign that for the *First and Greatest*.

It is now seasonable for us to consider, how *Gracious* God hath been to that *Glorious Martyr, King Charles the First*, in preserving and recalling his *Posterity*, to their own *People and Inheritance*, in setting his *Two Sons* upon his *Throne*. Those *Stones*, which the *Builders rejected*, have since been made the *Head of the Corner*: This is the *Lord's doing*, and it ought to be *marvellous in our Eyes*, and matter of *Joy to our Hearts*.

His late *Majesty of Blessed Memory*, knew full well, that he was oblig'd by all the *Ties of Honour, Justice and Conscience*, to maintain the *Crown*, in its due and *legal course of Descent*, (as he did) against that *Traiterous Bill of Exclusion*, which some restless Men would have Intrud-

ed upon him; who used all the *Black Arts of Hell* to rob his present Majesty of his Birth right and Succession, and would have perverted the *universal Principles* of all Nations, and acted contrary to the express Word of God, to compass his Ruin; as if any *unnatural Injury* might have been done, that good might have come of it;

Tantum Religio potuit suadere Malorum.

Not considering, that the *securing of Religion*, could not have been that way attempted, but with *open Violation* to it self and Justice.

But *Liberty and Religion* are two such powerful Words of Enchantment, that the very noise of them produces *real effects* in the World, and *terrible ones too*: For the unthinking and easily-deluded *Multitude*, are by the sound of these, made Instruments to destroy the things themselves, which they so eagerly contended for; and cheated of all their golden Expectations at last, of which they dream'd at first.

Psal. cxxiv.
4.

Next to this, we are oblig'd to *bleſs God* for the many perils, which his Majesty hath escaped by Sea; If it had not been the Lord, who was on our side, the Waters had over-whelmed him, and the streams had gone over his Soul: For his last miraculous Deliverance from the sinking Gloucester-Frigat, that he did not lose his Life with his Ship; whilst a great part of his Retinue perished in his sight: But that the God of our Salvation, who shews his wonders in the deep, saved him out of many Waters, for our preservation, and this days solemnity. We are likewise to *bleſs Almighty God*, for snatching him out of the Jaws of Destruction, by delivering him miraculously from that *Unnatural, and Hellish Conspiracy and Rebellion*; which was the natural Product of their *Black Bill of Exclusion*: For they who would have Excluded the present King, confessed with their last Breaths, That they would have

have *Murder'd the former*, as well as *him*: From whence God's almighty Arm did rescue *them and us*; even because *he had a favour unto us*. The Enemies of our Sovereign Lord the King, *are brought down and fallen*; but we *are risen and stand upright*: Not shall any *Weapon*, which is *formed against the Lord's Anointed*, prosper.

Lastly, We are to *blefs* GOD, for his deliverance from *Two Rebellions in the First*, and his *Peaceable entrance on the Second Year of his Reign*; to whom, next to God and his good *Angels*, we are most beholden for our national Happiness; for all those miraculous Concurrences of his Providence, which gave the *Consecration to this Glorious Day*. All which comprehensive Mercies, call aloud upon us to Sacrifice our *unfeigned, Heartly, publick Thanks*, with one Heart and Voice to GOD, for his transcendent Favours to *David our King*, and *Israel his People*.

2. *Populo*: To *Israel his People*, who by *Solomon's* means were freed from their Enemies, and Bondage, and kept in Peace and Safety. Great is the *goodness of God to the Land of our Nativity*: He hath made it both the *envy and glory of the World*: Never had any *Nation* greater Evidences of his loving Kindness, than we have had; nor more at any time, than this: Conceal them *we must not*: Repeat them *we cannot*, they are so many in number: Forget them *we dare not*: Disown them *we will not*. God hath made us the very *darlings of Heaven and Happiness*; and courted us to Obedience by all the fair means Imaginable; and, as if he meant to make us a *president of Mercy to Posterity*, like *Gideon's Fleece*, we have been full of the *Divine Bounty*; when all the World besides, was dry in comparison of us: We came into no misfortunes like other Folks, nor have we been plagued like other Men, round about us:

Our

Our *Mess* hath been like Benjamin's, *Five times bigger than the rest of our Brethren*; and we have plenty of all things Richly to enjoy; He hath not dealt with us after our *Sins*, nor rewarded us according to our *Iniquities*; and therefore let the unspeakable Goodness of our *GOD*, lead us to Repentance; or else the more he hath indulg'd us hitherto, the greater Reason have we to expect his severity for the time to come.

Great is the Lord, and greatly to be praised, (when all the Malice and Power of Hell was raised to destroy him) for keeping our gracious Sovereign, under the shadow of his Wing, to this day; in assisting him by extraordinary Supplies of his Grace, to undergo, not only with *Patience*, but *Chearfulness* the many Indignities they cast upon him; and the Extremities to which they drove him; and in giving him, now at last, the Hearts of his Loyal Subjects, and the Necks of his Enemies: Which I therefore mention under this Head, because it is a Mercy to us, as well as to him; who are necessary Sharers in it. And we were the most ungrateful Monsters in the World, if we should not remember it; and consider seriously, *how happy the People are who are in such a case*; yea, *how blessed are that People whose God is the Lord*.

Let us hang up our *Votive-Tables*, and manifest our publick and chearful Sense of these Mercies on this solemn Festivity; and lest the more *GOD* in Mercy remember us, the sooner we forget both him and ourselves, let the rejoycing of our Lips, be seconded with the reformation of our Lives: For if we still do wickedly, we shall be consumed, both we and our King.

1 Sam. xij.
25.

Let us love *GOD*, and one another, from this day forward, more than ever we did, for the Kings sake. The better *Christians* we become, the better *Subjects* we shall be; and the better *Neighbours* too.

Let

Let us therefore forsake all those *wasting sins*; which rob us of our Peace and Joy; and remember that all *outward formalities of Rejoycing*, are but insignificant *Ceremonies*, if not accompanied with *innocence and integrity*. To what purpose do we *Ring our Bells*; if we resolve to draw *Iniquity with Cords of Vanity*; and Sin, as if it were with a *Cart-rop*e, till we pull down God's *Judgments*, upon the King's and our Heads? To what end shall we *kindle Bone-fires*, if we resolve to *unkindle the Flames of God's displeasure*, by our provoking Sins to devour us, into whose Hands it will be a fearful thing to fall; for our God is a consuming Fire? To what purpose do we please our selves, if we resolve likewise to gratifie the King's, and our Enemies; nay, and the Enemies of God, and all goodness too? For God's sake, for the King's sake, for the Church of England's sake, be dutiful Subjects to the King of Heaven in the first place; and next under him, to the King of Great Britain; that God may never repent of his loving Kindness to him or us.

The Lord of Hosts, who hath kept him in the day of trouble, of his Infinite Mercy to him and us, preserve him from it, for the time to come; the Lord help him from his Sanctuary, and strengthen him out of Sion: Let the Ark of his Presence be always precious to him, and let the Presence of that Ark evermore preserve Him: Let thy hand, O Lord be upon the Man of thy Right Hand: Make him a constant Patron of thy Church and Truth: Protect his Person; and prosper his Government. Bless him with wise and safe Councils; and give him courage and constancy to pursue them. Bless him in his Royal Consort, our gracious Queen MARY; the partner of his Afflictions, as well as of his Glories; and in that good time, which shall be best for her and us, fulfil her Joies;

Joies; and make her a fruitful Mother of many and happy Children; and the King a Father of a numerous Posterity, to Rule these Nations after him, by Succession in all Ages and Generations. O Lord, *Grant the King a long Life; give him his Hearts desire; and fulfil all his mind; that we, his Subjects, under thee may see with joy and gladness of Heart, That thou, of thine infinite Goodness, doest help thine Anointed; and that thou wilt hear him from thy Holy Heaven; and continue thy Loving Kindness to our David thy Servant, and Israel thy People.*

A M E N

FINIS